during years and centuries of raid and counter-raid. Men always knew that to-day they might be top-dog and to-morrow the under-dog. It was but wise and natural to declare women sacred. The Badawin would valued wives and daughters above all other possessions, so the principle of "You let my womenfolk alone, and I will not harm yours" gradually became established. The rule holds good to-day all over Arabia. Unfortunately the fanatical Ikhwan, during the few years in which their influence was in the ascendant, a menace to both friend and foe in Najd, did much to upset this and many other excellent customs which are dear to the true Arab.

PROTECTION OF AN ENEMY WHO HAS SURRENDERED

The laws relating to surrender are dealt with in Chapter XXVI. It suffices it to here say that a Badawin surrendering to another either in battle or raid, or if pursued and overtaken, is safe and entitled to good treatment.

In surrendering a man will definitely say to one of the other side: *Ya fulan ana fi wajh ak* (O So-and-So, I place myself under your protection). If he gets the reply: *Ana fi wajh ki, sallim sakkak* (You are under my protection, hand over your arms), the matter is finished, and the person who has accepted the surrender must go bail for his captive with his life. He has given him his *wajh* (face), and it would go hard with any member of his own tribe who harmed the prisoner later, and so blackened the protector's face.

The rules regarding surrender are very similar to those of *dakhala*. The man who surrenders is in the position of a suppliant, and an Arab does not ignore the fact. The only difference between the two is that when the enemy asks for quarter in battle, you may or may not grant his request. Once *wajh* is granted, however, the prisoner must be protected. A man who breaks this law is liable to a very heavy fine in camels or money, and he is never forgiven by his own tribesmen.

THE RAFIQ OR KHAWI

The laws relating to the *rafiq* and *rafiqa* generally, are equally stringent, and are comparable to those of hospitality, only here the

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572 honour of the tribe as a whole is at stake, not alone the honour of the
484 individual tent-dweller.

The word *rafiq* means a friend or companion. and in the desert sense he is a man whose duty is to see you safely through his people's country (*ammamhu*), and through his tribal territory, even if it so happens that his tribe is at emnity with your own tribe or people.

The *rafiq* usually does his business for a small fee.

A man desiring to travel, say from Kuwait to the Hijaz, would usually have to take *rafiqs* from the Mutair, Harb, 'Utaiba, Qahtan and probably the Bugum or other local tribe.

If a *rafiq* cannot for any reason accompany his client, it should be sufficient for him to give him his stock or cane (*'assa*), and notch same with the tribal *wasm* (mark) of his *bani 'dm*, or tribe, as a whole.

After handing over his *'assa*, the *rafiq* will let it be known by word of mouth, and arrange for the news to be passed on, that he has given So-and-So his marked *'assa* as *rufga* or safe conduct. No one will now touch the traveller throughout the whole length and breadth of the *dirah* owned or wandered over by the *rafiq's* tribe.

Under the strong arm of Bin Sa'ud, many efforts have been made to discourage and even abolish this system of the *rafiq* as unnecessary, and likely to bring the name and prestige of the Sa'udi Government into disrepute. Nevertheless, the *rufga* system is surreptitiously kept alive, as all men feel safer under a *rafiq's* protection than when trusting themselves to the tender mercies of some of the King's frontier guards, or inland governors.

It should be understood that as soon as you have safely passed through one tribal territory, the *rafiq* who has finished his job must find a new *rafiq* from the tribe whose territory you are about to enter, and so on till the journey is finished. It would be breaking the law of *rufga* if your *rafiq*, on completing his duties, deserted you and left you stranded. You could later get heavy compensation from the man and his shaikh, when you were able to prove your claim.

THE QASÍR (pronounced *gasír*)

621 The laws of *qusara* embody the duty of a Badawin towards his tent-neighbour.

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A BADAWIN FAMILY MOVING CAMP

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Good-looking Shepherd Girls

tussle with them in the old war days when I held charge of the Suq al Shuyukh and Nasriyah areas. All are good fighters and of tough breed, and all carry the very latest type of rifle or carbine with an abundance of ammunition.

The shepherd tribes leave the Euphrates about the 15th October of each year, and provided early rains (*wasm*) have fallen in the southern desert, move slowly south grazing on the new green shoots and drinking from rain pools or *khabras* which, owing to the rock formation of the subsoil almost everywhere in North-East Arabia, sometimes lie for weeks before drying up.

During February and March the shepherd tribes cover the whole of the area lying to the south and west of Kuwait, and quite one of the pleasantest features of Kuwait life at this time of the year is to meet the large number of pretty shepherd lasses who are to be seen laughing happily and wending their way along the roads which converge on to the town.

These girls are usually accompanied by droves of small donkeys laden to the ground with curdled milk in skins, wool and firewood which they bring into Kuwait to sell, or again in the evening taking home their daily purchases of food, brightly coloured cloth, etc.

They are a very happy community and as a rule prefer to travel without their men folk, who stay with the tents or tend the flocks.

These *Hukra* lasses, as they are locally called, all go unveiled in contrast to the Kuwait Badawin women. Being for the most part pretty and good looking, they usually have a crowd of town youths buzzing round the spot where they congregate to sell their wares. Like most of their sisters nearer home, they can drive the shrewdest of bargains, and give as good as they get in verbal exchanges.

The women with babies either carry them on their backs on the march, or tuck them into a saddle-bag thrown across a donkey's back. The wee faces peering out just above the edge of the roomy bag are a most comical sight.

In general appearance these shepherd girls, like their men folk, are strong and lusty, and rarely ride their donkeys. They walk twelve to fifteen miles a day when visiting Kuwait, and on the same day in the evening return some six or seven miles out of the town, sleep on the side of the road when dark falls, and at dawn continue their

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484 462 way back to their tents. No one ever molests them, and it would go hard with a mere man who attempted to interfere with a bevy of these tribal lasses on the march.

Hukra tents are not pitched close together, but in ones and twos, 361 233 each in sight of a neighbour. This enables one tent dweller to come to the assistance of his neighbours all round him if necessary. The result is that large areas of desert country are dotted as far as the eye can see with little specks of two or three or even one black tent. The above method of scattering widely is in vogue only if peace reigns in the land. It is healthy, sheep are not crowded together, and grazing is systematically gone over.

[722] Were there to be war, or even a rumour of war in the air, the shepherd tribes would either concentrate closer together by day and night, or make for home again.

221 233 The return to Iraq of the shepherd tribes takes place usually about the end of April or early in May when water becomes scarce and sheep have to get back to the Euphrates before the desert grazing dries up.

439 Just as they have made wool, butter, milk, mutton, etc., cheap in Kuwait, so with the money realised they take home rice, sugar, coffee, clothes for their women and girls, and presents for those who stayed behind. Their return home, therefore, though bad for Kuwait, is a joyous one for their relatives on the Euphrates.

651 648 431 To ensure good treatment for themselves in Kuwait and Sa'udi Arabia, the Hukra pay *dhabîhah wa manîhah*, consisting of gifts of young lambs, to the local Governor or Ruler, and they also pay *zakât* voluntarily, if unrest is in the air and they want to receive serious protection from possible raiders. The Sa'udi Government officials are stern in the enforcement of *zakât*, but the Shaikh of Kuwait, whose state derives benefit from the Iraq shepherds, always waives his right to it.

836 Kuwait is definitely the poorer for the annual departure of the Hukra, and their return the following year is always looked forward to by the majority of the people. Not the least to be missed are the merry laughing faces of these daughters of the Muntafiq on the Jahrah–Kuwait road, who joke with everybody and miss no opportunity of displaying pretty eyes and dainty tattoo-covered chins and

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New arrivals at Mamsukh. These camel litters are peculiar to the Bin Ma'aruf section of the Sa'ar and to other sand-dwelling Arabs; in them the women (some veiled and all wearing black) and infants travel during the march, which is usually very leisurely, being conditioned by such grazing as can be found for the camels

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